

...able
 ... that be Timorous or fearful
 in Conscience, copyed by one of the fathers of ... on
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 ther deuout religious man. &c.

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A.p. 164

The table
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 ther der out religious man. &c.



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James F. ...
The prologue of the prentice
Laurence Andrew.

The eternall god/ creatour of heuyn and
erthe and all that therein is cōprehēdyd/
geue grace and vnderstandyng vnto
the reders & heres of this lytell treatyse
named the Directory of conscience/ drawen and com-
pyled by a deuout fader of Syon/ mouyng euey cri-
sten creature by gostly directyon vnto the way of sal-
uacion through pacyfe cōscience/ For without a iust
& a quyet conscience entermedled with the loue and
drede of the almyghty kyng & lorde celestyall our sa-
uour cryste Iesu that redemed vs with his precyous
blode/ we can neuer opteyn his heuēly ioyes and gra-
ces supernal/ whiche graces refleteth fontaynly in the
glorious godhede aboue/ to whome all heuē & erthe
ought to bowe/ geuyng Laudes and thanks with
great honour and deuote reuerence/ for in the godhede
refleteth our Cōforte/ Hope/ & Confidence/ wherfore
we alway ought to crye & call to our Sauour Iesu
Cryste for grace and mercy as Dauid the Scrypture te-
stifieth/ & as Recordeth the holy Prophet Dauid that
sayth in Psalme. cxl. (Sana nam mem quia pecca-
ui tibi. As one beinge seke bothe bodely & gostly/ cal-
lyng for helpe and socour in this maner) O lorde all-
myghty of thy great goodnes & grace/ Cure my pooer
soule that greuously hath synned & offended agaynst
thy glorious godhede/ For without thy grace my Cō-
science grutcheth & feareth the ifernal paines for whye

John 16: 22-23
he that is in hell hath no redempcion / And therefore
Good lord of thyne habūdant goodnes / haue mercy
vpon me & saue me that sayne wolde be thy seruant.

¶ Thus ought we all to praye with loue & drede ho-
pyng in our sauyour Ihu Chyrste / that through our
peticyon we may optayn of his / goodnes grace to at-
chue the bectuous direccyon of Conscience as this ly-
tell booke enformyth vs: which was louyngly / & ten-
derly endyted to one of the Sytires of Spyn.

¶ And thus in the honour of our sauyour Ihu Cryst
I haue taken vpon me to Emprynt this forsayd Tre-
atyle / at the instant request and desyre of a deuout
Religynous man for the gostly edifycacyon of all them
that be or encēde to be the spo coles of our Redemour
Ihesu cryste / trustyng that by the occaspō of the same
they wyll the more affectuously remēbre hym in their
prayers / that it wyll pleas our swete sauyour bozre
in B:thleem / to bring hym in a gracypous tyme to the
celestyall Iherusalem / To the whiche he bynge vs
all / that is kyng and Lozde supernall, Amen.

Cauda syon Saluatoris.

Here beynneth the Directory
Of the conference.

Deuerie spouse of Iesu criste: I wote not
what I may write to you for your gost-
ly exhortacyon becaule befor this tyme
I haue nother wrytten to you / ne yet
moch other weys haue ben acquynted with you But
for as moch as the holy fear of god is the beynnynge
of all gostlynes and spirytuall edyfycacion / & the loue
of god is the ende of all perfeccyon / & perfeccyon of al
gostlynes. Therefore of these .ii. to wryte a lytell / & to
exhorde you to thesame / me thought it were conueny-
ent. This holy fear of god is a spirituall reuerence /
whiche the soule of man hath to his maker as the na-
tural chyld to his fader. The good chyld wyll not
dysplese his father / becaule naturally he so louyth
hym that he had leuer suffer great payne / than to be
out of the fauour of his father / or to be separate from
his presence. this is a kynd naturall reuerence and
a chyldly fear / and such is the fear that we ought to
haue toward god. Our fear toward god ought to be
a kynd louyng reuerence that we had leuer to suffer
all paynes than to be separate from his grace. This
as sapnt thomas sayth / is the most pacyfe fear that
ma may haue in this world / this fear all though eu-
ery cryste shold haue it / yet more specially they that
bene the spouses of criste Iesu our sauour / they ought
befor all other to haue the hole reuerence and holy
fear of god This reuerent feare is the locke of all per-

Amor
Amor
Amor

Organs have
and more such

sectyon it kepeth and p̄serueth man euer in the holy
loue of god and wyl not let hym to retorne agayne
to synne. It euer comith with charyte that is the ho-
ly loue of god and departeth with the same. It succ-
leyneth and restith vpon charyte & encreaseth wit hit
& neuer may be seporate from grace. None may ha-
ue this but they that bene in the grace and fauour of
god/and none may haue this excellently but the spou-
ses of cryste /and suche that forsaken the worlde for
his loue /another feet ther is which is compared and
assemblyd to the hōde man oz hyred seruaūte. whiche
serpeth his master for his iustice oz cruelty. En keping
and fultyllynge his cōmaundementys for drede of po-
nishment/ oz lest his master wyl take his wages fro
hym. This fere cōtenteth not god but rather yf it be
vndyscreetly vlyd mochedyspleyth his grace. and spe-
cially in those p̄sons in whome god lokyth for a h̄re
reuerence/ that is the holy louing fere which I spake
of befor. These ben oz sholde be al religious p̄sones
They ought to rendre to god a holy louing reueren-
ce and not to fere god in his iustice only with a mys-
truste in his mercy/ supposynge for every cryful dāp-
nacion in theyr erronouse conscience. This is the fee-
ble fere this cōtenteth not god: but rather yf it be on-
dyscretely vlyd moch dyspleyth hym. so: it taket v fro
hym his dewe honoure and reuerence. This fere some-
tym the gret synners of the world hath/ thei fere dāp-
nacion. theyr conscience putteth them in remembra-
nce of theyr synnes al though for lacke of grace they ha-
ue no remorde of the same. But in religious p̄sones

Amos 7

commonly it is more trouble / than other synnes or da-
geours for it drawyth the to a scrupulolyte and feare
of sp[irit] / that it maketh the wene that al that they do
is naught. and yet they be in grace and lyue ful holy-
ly. but not so holyly as they myght do / yf they wolde
laboure to putte that scruple fere frome the. for yf they
wolde. they shulde profite and goo forth moche better
in holynes of lyfe / where as now in this fere. the o-
ther stonde styll. or goo backwarde / this scruple fe-
re pressyth so downe the loue of god : that it may not
haue lyberty to sp[ir]ige as it wolde. It also extinguyth
or quencheth the holy fere befo[re] sayde / for the holy re-
uerence lyftyth the eye of manes soule euer bpwarde
to god wher contrary wyle the scruple fere syreth the
eye of man euer in hell. For there is nothig in the co-
science of a scrupulouse parson but hell and dampna-
cyon. Suche parsons both grete dyshonour to god in
that they mistruste his infinite mercy and also al his
sacramentyes not contentyde with they[re] confessions
triple or treble or after made of some one syn. Suche dis-
honoureth the sacrament of penance. It dimynyssheth
also the loue that they ought to haue when they recey-
ue they[re] masse. & maketh them to com to the borde of
they[re] lord in more fere than loue and that sholde be
in due proportion. so that nother they[re] loue shuld
imynish they[re] reuerence. ne they[re] reuerence they[re] loue.
but in that poynt they shulde haue the affectyon and
desyre to receyue they[re] lord that zachey had / which
receyued hym with ioy & gladnes / and the reuerence
of Ceturys which thought hym self unworthy to re-

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Handwritten notes and signatures in a cursive script, likely from a later hand, covering the bottom of the page.

John 12:1-8

reue our lord in to his house as it aperteth in the ho-
ly euangelij. This scruple fear aforseyd also in some
persones and specially religiose/whan it is suffred
to grow/or is exerceyd wyth out discrecion:it beyn-
gyth the to such a scrupulosyte & ecroun of conlere/
that they wyll folow no counsell brimethes lointyne/
the worde of god spoken of the prechour/and in so do-
yng they do moch vntreuerence to the holy goste/by
whose blessed inspyracion and counsell it is myny-
stryd/ these dysauantages hath mā by scruple fear &
scrupulosyte wyth many moo. Ceruple fear is lyke to
the fear of the dampnyd spyrytis in hell they drede
god for his iustyce but the lounge fear of the which
I spake before is lyke to the holy reuerence that an-
gels hath in heuen wher they mynystrye afor the ma-
gesty of the ternityte in all loue and reuerence I may
compare scruple fear to the hand mayd/and the holy
fear to the lady or spouse/for certeynly lett the hand
mayde by ondiscrete exerceyle haue the domynion &
rule/and she wyll vterly confound and destroy her
mastres/so scruple fear may destroy the lounge fear
of god The holy fear encreith and noryssheth chari-
te as the oyle doyth noryssh the lyght/but the vndis-
creet consideracyon of the iustyce of god or of the pay-
nes of hell causeth scruple fear. And that fear is to
charyte/as water to the fyre. Cast a lytyl water in
to the fyre/and it shall bryne the better & be the more
hote. But so moche ye may cast therein that ys shall
quenche it out/euyn so is this scruple fear to charyte.
Charyte ys it be great & feruent it consumyth & exchyl-

Do the worke of obedience then his scrupulouse con-
science wyll bynde hym to the contrary and say it is
dedly synne to leue his deuocions vnlayd/ And also
more ouer when he hath vsed certayn prayeys of de-
uocion/ to the which he is not bounde of dewty som-
tyme his scrupulose conscience wyll prycke hym soo
with feare that he dar not omyte or leue such volūta-
ry prayeys for eny cause resonable. and that is a gret
solpynnes. Euen such bene all scrupulouse persons
whiche byndeth them to theyr erroneouse conscience
whiche they ought rather to remoue & refuse depose &
for sake at the councyll of theyr prelate or gostly fa-
ther/ for all though the conscience doth euer bynde
yet when it is erroneouse it doth not bynde p̄cysely
for it may & shuld be deposed or put away To whō
may a scrupulouse relygeouse p̄son be compared. I re-
ceyve to a man that walketh in a way that is most
playne & plesauante/ & also sure. & yet he wyll stūble
at a peise or at a whete corne / or at a chertstone for a
scrupull is callyd such a lytell stone/ Eue of such ma-
ner is he worthy moch derision/ that wyll be scrupu-
louse in relygyō/ which is the mooste streyght/ playne
sure and plesante way that any crysten creatur may
walke in to god/ And yet in relygyō the scrupulouse
person wyll stūble at euery straw/ And somtyme
make that which is vertue/ by his weyke coniectures
and corrupt estymacions to be vyce / And that same
synne that is but venyall/ to be greuous and mortall/
And the cause of all this is/ for that he knowyth nat
the nature of scrupulosyte. he knowyth not what it is

and wherof it spryngeth and bredyth/ what thynges
they be that noyssheth it. & what thynges marntey
nyth it. to what iupardy and peryll it byngyth the
parson that is infecte with it. & how or by what ma-
ner they myght haue remedy to remouie it/ and put it
clene away. By cause these pemysses somtyme be on
known. the parson that is scrupulouse is meruelous
ly troublid. and brought to grete feare of cōscience &
spyrte/ that onneth they can goo forth in the securre
of god as they sholde do. And yet the thyng that trou-
blith them: is but a tryfull in it selfe and sone remo-
uyd yf they wyl put theyr good wyl thereto/ vndow-
ryd to the grete encreas of vertue and grace in theyr
soules. Therfor I shal shew somwhat of these forscid
causes and affectes of scrupulosyte for the comforte of
the sayd plons. And fyrst what is scrupulosyte. Scru-
pulosite is called somtyme a pusyllanymyte/ somtyme
the feare of cōscience somtyme erronyouse conscience
And thus it is dysfynyed. Scrupulosyte is a dull tedy-
ouse and ondyserete delectyon or trouble of the myn-
de / by the occasyon of ymagynacyons of certeyn thyng-
ges whiche seemyth to be cōtrary. Also it is called the
fleyng or abhorryng of feare. by the whiche in an
vnstable mynde ymagynynge thynges to come that
bene terribble or fearefull/ is causyd an anguysshe
of spyrte/ and streyghtnes in cōscience/ But the noble
clerke Gerson declarerh it more playne/ and Sayeth
Scrupulosyte is a waueryng or a dowthfullnes/
and a feare caused of weyke and vnsettayn coniectu-
res of the mynde/ As he myght say/ Scrupulosyte is

a waueyrnge vnstablenes of the fantasie a doubtfull
 vndyscussed & vncertayn weyke coniecture of reason
 & a troubelous feare of the consciens. In the whiche
 wordes it aperith that scrupulosityte is not that pyte
 discussed acte of reason but rather a weyke coniecture
 with out dew dyliberacyon And that apereth well
 in this that if a scrupulouse pson be askyd couisel of an
 other in these thiges in the which he is tanglyd hym
 selfe he wyl geue somtyme hollow counceill without
 any scrupul whych he can not geue to hymselfe. wher
 fore it is playne that scrupulosityte doth not prede of p
 pyte dyliberacyon for it is but a weyke ymagynacyō
 of a feble coniecture of reason. also it apereth that scri
 pulosityte is not the final sentēce of conscience for if it we
 re it must nedys bynd to fulfyll the sayd sentēce. whe
 ther it be good or euill. for after doctors the errone
 ous consciens so doth bynde as long as it is not put
 away. but it ought euer to be deposed and put away
 when a thyng is synally decreyd of conscience. for
 Conscience hath no dowte but strongly commaun
 deth it. as it aperith in these worldly consciences in
 byenge and sellynge. wher often tymes though they
 do wronge they put no dowtes. But scrupulosityte is
 euer a doubtfull feare of the conscience. wherfore I
 may conclude that a man may do agaynst his scri
 pulous mynd. and yet do not agaynst his conscience
 Also a man may put away his scrupulosityte with out
 comyttyng of synne but rather somtyme with meyt
 & to the increas of grace & vertue. for as saynt Chrys
 was sayth the conscience. and feare of the conscience.

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 written in a cursive hand
 and is a copy of the
 original text of the
 manuscript.

ce bene. ii. thynges . To do agaynst the conscience is
synne / but to do agaynst the feare or wauerynge doubt
fulness of the conscience / may be without synne / what
so euer acte be without doubt and feare : that is no
scrupull ne may be callyd a scrupulolyte And contra
ry wyse / that acte that procedyth not of partyght de
lyberacyon / but is in feare & doubt : it semyth a scrup
pulousnes. Thus haue we shewed you the nature
of Scrupulolyte. ¶ Now we shall shewe you wherof
scrupulolyte doth brede and other premisses aforesayd
Though doctors shew many & dyuers causes which
may be occasion of scrupulolyte / yet for our poore pur
pose I note one Specyall cause amonge other after
doctors / which is somtyme the cause therof / and that
is the naturall complexyon of man / whan our forsa
ther Adam had broken the comaundement of god wher
as before his synne he had his body at his wyll : after
his synne his flesh was all rebellynge to hym full of
inclinacyōs to vyce / Inclynacyōs to pryde / to enuy /
to ice. to couetous / to slooth / to glotony and to leche
ry / with many other inclinacyōs left in man / after
the dyuersite of his complexion as payns deu for his
transgressyon and synne / some more some lesse / after
the dyuersite of their naturall complexion and among
ge all I note specyally for this / our purpose the natu
rall inclinacyon to inordynate feare / The which fea
re I wolde chose / if it were at my lyberty before all
the other perylous inclinacions aforesayd / for comun
ly they that bene disposed of naturall disposicion to
feares / they wante many of the other euyles or

elles be not so much troubled with them as other be
This naturall inclination to feare after doctors may
cyle of an humour in the stomacke callyd melâcoly
which humour much dyspoſeth to feare and ſpecially
in women / whiche as ſaynt Thomas ſayeth / by the
occaſyō of the ſayd humour when they go alone or in
decke places be ondyſcretly aſtrayde / & dredith thyn-
ges / that no conſtante cryſtyan ſholde feare for in the
nyght ſpecially / as ſaint Thomas ſheweth / they wyl
ymagyn that they ſe ſpyrtes and beſtes and other de-
formed figures / & all is but theyr fantaſy by reaſon
of the ſayd humour / which ſo dyspoſeth the to the ſayd
feare / This drede ſholde not be in the ſowles of cry-
ſten people / In whoſe hart euer ſholde be the quicke
reminembraunce of the paſſion of our lord Ihu whi-
che maketh all euyl feares to vanyſh as the flambe
of the ſpyer putteth away the ſmoke of the contraitre /
and the ſone the ſhadow or darkenes of the clowdes
No cryſtyan / man nor woman / ought to feare any
dâpned ſpyrtes / for the lyons of hell be bounde & may
in no wyſe do any thyng to man / but only after the
wyll of our lord / And our moſt gracious maſt cryſte
Ihus neuer doth ſuffer the enemy to apere vylly to
any ſervant or handemayd of his / at loweth hym / he
geueth them goſtly ſtrength to reſiſt hym & not to feare
hi as I ſhall ſhew heraft by exāple / & alſo it was ma-
niſeſt & playnly ſhewed i ſaynt Margarete .i. July
the virgi / ſaynt Katheryn of Sene / with many othe-
re / both mē & womē And althoug ſcrupuloſyte &
feare of colereys may be cauſed many wayes / yet i wo-
(mē & ſome othe)

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whiche to our lord be tyght faythfull it may cyle of
this foresayd honour and inclynacion of naturall co
plexyon And therfore as we sayd before/in such it is
more trouble than daunger or peryll / and these in
conscience do bothe tremble and quake as the p^{ro}phet
sayth wher no feare is ne peryll / & many tymes
no synne. And not only the feare of the conscience or
scrupulosyte is bred by the occasion loyn tyme of this
inclynacion of nature / but also it is norysshed by an
vnstable fantasy which comenly & often tymes by the
occasion of this foresayd humour callyd melancoly / is
dyspoed to ymagyn those thynges that bene terrible
and fearefull / and that is one cause that makyth the
troubled and dowtfull. & full of feare. which feare is
callyd scrupulosyte. An other cause that noryssheth
scrupulosyte is this. wher the imagynacion is moche
occupied with fearefull fantasies. the mynde is moche
inclyned to consyde the sam. And for as moch / as to
the faythfull lounge soule / lyf and sepetacyon fro
god is moche abhorred. therfore those thynges which
sholde cause or folow of the same be most tercyble to
the mynde / as the iustyce of god his finall sentence of
iugement / and forsakyng his moche streyght exami
nacyon of all synnes / the tercyble paynes of hell and
dampnacyon whych is ordeyned for synners. the ac
comptes that mā must geue of ydle wordes & venyal
synnes / be they neuer so small / & the horcyble company
of deuyls & such other. These ondycretly consydeyd
causeth the scruple feare of god / and that noryssheth
the feare of consciens / & scrupulosyte as the moystout

larite. Such wyll kepe the small thynges of religion
precely. and such perfeccyons which be but tryfles/
but the great perfeccyons and foundacyons of rely-
gion/and specially obedyens and mekenes they wyl
not kepe Such may be some knowen. for pretending
perfeccyon and holynes. they be euer redy to be full of
suspycyons/ redy to take occasyons. redy to despyse/
dydain & set at nought the dedes of other. and such
bene sore deceyved for they can neuer partit in gostly
nes/ ne entere in grace/ for god respyth the syn-
gular and proude person as scripture sayeth/ and to the
make soule he gentyth his grace abundantly/ Such
persons bene euer onquyet/ vnstable/ and full of trou-
ble and angursh of spyrut. parte by the reson of theyr
scrupulosyte. and parte by theyr syngharite. Theyr
scrupulouse conscience wyll trouble them amonge in
theyr securre/ when they haue sayd it ons sufficiently
as theyr fraylte wyll suffer/ yet they can not be con-
tented. but the feare of their conscience pricketh them
so/ that they must say it agayn/ & so they say it agayn
ne/ twyse or thrise and worse parauenture at the se-
conde tyme/ than at the fyrst/ But as Gerson sayeth
let such persons knowe for a suerty/ that the chyrche
byndeth no man to say his seruice with actuall deuoc-
tion and actuall attencion of mynde in all his seruy-
ce/ for then he sholde offende in sayng of it when he
hath not actuall deuocion/ and that is false for deuoc-
cion is of god/ and not in our poure to haue it when
we wolde/ but as it pleyth his grace / And as saynt
Thomas sayeth/ it is suffycente that in the begyn-

nyng of his scrupre he haue an entente to serue god
and to do his dewty/ Theyr syngularyte also And
serfullnes of conscience doth comenly vnquyet and
trouble them in theyr confessions forc/ and as Gerson
sayeth/ surely without reason/ for they will for-
me and make a grette conscience of those thinges that
bene but tryfles in comparyson/ and lyght offences/
and suche venyall synys without the which it is im-
possible this lyfe to be contynued/ In such they will
make so pzeysse scrch and dyscussyon of conscience/
that they will leue nothyng vnconfessed/ but make
conscience of all theyr lyfe and onwysely more wey-
pyng theyr offences in the balaunce of the iustye of
god/ than in the balaunce of his mercy. Suche yf they
solow not cownceyll wher by they maye put awaye
this scrupull: they shall fall to this incōuenyence. that
they shall make conscience of that thyng/ that is no
synne, and confesse that / that is no byce or synne. ne
matte of confession/ and that is not to be done This
ynellyth all of syngularyte. and specially in those/
which com to confession hauyng competent contri-
cyon as this clerke Gerson sayth/ and somtyme about
dant contri cyon and maketh theyr confession suffy-
cyently / yet by the reason of theyr scrupulousnes/ and
syngularyte/ they be not suffyled or contentyd wth
one confession sufficient but somtyme they wil make
swayn or mo cōfessōs of such smal syfies. & so they do
grette irreuerēce to the holy sacramēt of penauce in
mistrustyng the same. & both werc the self & theiꝝ gost-
ly fathers. they quake & tremble as the pphete sayth

Deed
¶ Dede where no dede is / such saythe this forsayd
clerke be synnguler / more trustynge in theyr owne iu
styce / than in the mercy of god / They wyl make them
selfe so clene / as though they sholde not nede the mer
cy of god / but they loke to be sayd by his Justyce /
But let such take hede what our sayour sayth in his
holy rule whiche we haue professid. Blessed be his ho
ly name euer more therefore / that yf a man shold see
his body (yf it were possyble) a hondred tymes for pe
nauance / yet he sholde not be founde worthy to com to
heuen / yf god wold make processe agaynst hym after
the only rigour of his iustyce. Thus we haue shewed
you wherof / as in parte / & as of one roote / scrupulo
site doth brede. wherof it is notysshed and mayntey
ned that is to say of compleryon. it may spryng of an
vnstable fataly / & of scruple feare it may be notysshed
and of an erroneous conscience and singuler mynde it
may be maynteyned / Now restith behynde to shew
to what perylls / trouble and iopardyes / scrupulosity
te may brynge / that person that restyth there in. and
what remedies for thesame and for all these forsayd
feares and troubles / first as concernynge the iuper
dies and perylls to the which scrupulosite may bryn
ge / that person that restyth in it / there be many and
dyuerse / which for lacke of tyme I can not wyte the
all now / yet one iuperdy I note / wiche I fynde of a
notable doctour / to the which those that haue bene in
fect with scrupulosityte somtyme haue be brought / &
lyke as I haue shewyd one occasyon wherof it maye
sprynge and brede that is of naturall complexyon / so

by the occasiō of the which man may opteyne deere
seyth and quicke seyth in thynges concernyng his
saluacyon. I wyte not this, as though every person
that is scrupulouse and synguler hath these so sayde
sprytuall infirmitis and temptacions: but also som
tymes the stronge and faythfull seruauntes of god,
which had leue to haue theyr hertes purged oute of
theyr bestes, thā in word dede or thought to decline
from the trew fayth and loue of Jhu cryst. And for
as moche as god louyth them syngularly, he wyll
proue them in the forme of payne and tribulacion
lyke as he dyde his naturall and eternall sonne oure so
uerayn loorde Jhu criste. And the cause is that aboue
other pacyently sufferynge the same, they be pccordy
nate to haue an hyer crowne of glorye in heuyn. For
as that noble and deuoute clerke whom I suppose ye
both knewe and loued for his synguler vertue does
for chubbes in his consolate comparyth the swetenes
of deuocyon a seruour of charyte / to mylke with the
which god among a othe tymys scdyth and nouryshyth
his tendre chyldren / and babes / such as he tendre in
seyth. weike in hope, a feble i loue. but the strong chā
piōs of god be fed with a more strong meate as with
paynes, labours, rōmaūdeinentes, perfecciōs a grete
troubelouse tēptacions a aduersites. which yf they suf
fer pacyently / a so pved kepe hole a becke not frō the
loue of god. suche ben blyssyd sayth the wyle man / a
ehei shal haue the crowne of glorye / which god hath p
myssed a kepeth for his louers. And saynt James ex
hortyth i his epistle every faithfull soul to the sam thing

Be glad and thinke it for a greate joy / when ye be in
dyuerse troublis and temptacions / for lyth the lyfe
of the feythfull man is comparyd to a batell in scryp-
ture / the crystyan man sholde not care ne abate his
goodly courage to waerde god when he is assayled by
the enemy or other wyse / tossed in aduersite / knowyng
for certeynty that no man maye com to heuyn but by
trouble and payne / saynt Paule sayenge / that them
whom god receyvethe and admytteth as his children /
he correctith in this worlde and none may loke to be
the enterynt of the kyngdom of heuyn / that in this
worlde wyll suffer no payne / And therefore the feyth-
full seruaunte of god shold not moche regarde what
payne he suffereth / nether of whom his payne taketh
occasion or is mystryed and caused . for know he
for a certeynty / that al payne sensible is wrought
of god and of hym pyncipally is caused and com-
mandyd . And though the occasion of our synne may
be the cause by the suggestyon of the enemy / and
though also the cause mystryed we may be our
selfe / outther by our surfet / negligence / feyrlty / ingno-
rance / or corrupte wyll / yet the payne is only of gods
as the pyncypall cause to rectify / outther the synne
that is past / or to let the synne that is to come / so the
prophete Dauid sayth that god correctyth man for
synne / then we sholde nat moche care / ne be wery of
payne but we ought dyligently to apply all our stu-
dy afre the counsell of the wyse man how to receyue
wyth heety thanks / all such thynges that god shall
sende / whether they be aduersite or prosperite . & of

often to resolue and recompte in our mynde / how we
may prepare and orde one selfe patiently to suffice /
endure and contynue hole and unbroken in suche
temptacions / aduersities and probacions for lyke as
the fyre proueth or tryeth / the syluer or golde : so the
fornayle of payne and tribulacion proueth the elec-
te or chosen chyld and enherytoure to the kyngdom
of heuyn / Saynt paul bewtneffeth the same / saynge
Tribulacion worketh patience / and patience hole
and unbroken worketh prou / and prou worketh
hope / And hope neuer confoundeth / but geueth such
gostly strengthe to man / and so knytteth his harte
fast to god / that all payne is plesure to hym / a aug-
mentacion of strengthe and grace / Example / The
pottet / whan he tornyth his vessell / And fyre
maketh it / As longe as it is grene etch / he letteth no
greate store by it / But whan he hath put it in the
fyre and so tried it / And taketh it out agayne / yf then
he fynde it broken in the fyre he casteth it on syde
And letteth no store thereby / But yf he fynde it hole
whan it is takyn out of the fyre / Than he maketh
moche of it / Trustynge that it shall render to hym
such awauntage as he made it for / And that pottet
so beynge hole and unbroken after the fyre / yf it had
belon / it myght haue great comforte and reulre to
come to the ende / that it was made for . So in ly-
kewyse that man or woman that in paynes and tem-
ptacions can suffice patiently and endured hool / And
bryke not by impatience / he so proued may haue
great hope and truste of his saluacion. Thus we ha-

ne spekyd you to what superdres & peeples scrupulolyste with synngulacyste bygyth. Now we shal shew you what remedies for the same / and byde agaynst scrupulolyste / as the grete cleke Aidar sayth / and also it is in speculo spūaliū / scrupulolyste is remouyd by eith. thynges that is to say / by depolige of the erreneous conscience / by meknes and by clene and dyscret confession / In the which I note that scrupulolyste shold be remouyd and dystrope in a contrary wyse to the oze where of it doth growe / and specially in this one poynt of scrupulolyste / which we haue taken to entret of. It bredyth of the inclinacion of our corrupte nature / it is noysshed by an onstable fantasy / and by scrigyle feare / and by the suggestyon of the enemye. It is maynteyned by synngulacite & by an erreneous conscience. Now then byrste after these clekes. we ought so do a wey our erreneous conscience / then secondarily to put a wey synngulacyste / and take mekenes. & as for the onstable thoughtes caste them in the lappe of your goodly father. and as touchinge the inclinacyon of nature: dyede it no more than ye shold dyede the inclinacyon to onclennes of the body / or the inclynacyon to impacynce. or glotony / or to any other vices / but agaynst such we most euer fyght. for upon our resystence dependyth the crowne of our glory and saluacyon. for as saynt Paule seyth. No man shall be crownd but he that fyghteth manfully therfore. in the battell of vertue. And yf scrupulolyste and these foreseyd feares of conscience had bene good and necessary: the holy seruantes of god that hath goode

before vs / wolde haue bene scrupulouse. and that we
 reue not / for I suppose / yf all had bene so scrupulouse
 we sholde not haue had the innumerable multitude
 of martyres confessours and other holy fathers that
 bene paste / netter the many folde woikes that holy
 doctors hath wyrtten and left for our confoite. with
 many diuerse preceptes and counselles to directe our
 consciences agaynst suche scrupulosite. and that they
 wolde not haue done / yf we ought to geue place to in
 the onresonable feares. Therefore be neuer wery of
 any suche inordynate feares / but alwayes take deu
 pte agaynst theym / and ordre theym after discre
 cyon. And yf they will be freces and hote vpon you /
 preuent them / and suppress them by holy and sweete
 medytacyon of the goodnes of god / of his great mer
 cy / of his great benyfytes and loue that he hathe vnto
 man. and thanke his grace for that it hathe lyked
 hym to admytte mankynde for to be partener of his
 Celestiall gloire / for resystynge of suche small ino
 cions and cyples.

¶ The ordre and maner to remoue and putte away
 an ecceneous conscience / Doctours sheweth / sa
 ynge that it is the mooste surest / for to do it after the
 good counsell of theyr gostly fathers / and wyle of
 discreete confessours / for that putteth all maner of
 thyng out of doubt / bothe by the reason of theyr me
 ke Confession to theyr Confessours / and also by the
 great vertue and grace of the sacrament of penaunce.
 In the whiche vndoubted the holy goost oftentimes
 illumyneth and inspirith the Mystryet of the layde

sacrament with the lycht of his grace and counsell.
For experience shewyth how that many scrupulose
persons in proceſſe of tyme perceyving ther owne gre
te ſolpſhnes and errour. laboring by them ſelfe only
after theyr owne mynde to put it a wey. and not af
ter counsell hath falln to farther incommodities on
the other party. that is to ſay. They haue excedid more
in largenes of conſcience. than euer they dyd before
in ſtrengthnes. or ſcrupuloſyte. and more haue dra
wen them ſelfe to the inperdy of preſumpcion. than
euer they were in any danger of deſperacion. Booth
theſe ſaynt Thomas for bydyth. booth to large conſci
ence and to ſtreight conſcience. for the one byngyth
to preſumpcion. and the other to deſperacion. but al
our labour ſhould be to haue the quiet mean conſci
ence for there in reſtyth the holy goſte. and ther in ſtill
dyth perfeccion. and the encreaſe of grace and bett
in religion. which ſingularyte principally doth lette.
and therfor to it a wey. as the chiefe mayntenant of the
ſcrupul. and take in his place meeknes. Singularity
preferryth theyr owne ſentence before the ſentences
of al other. and meeknes in contrary wyſe preferryth
the ſentence of other before theyr owne therfore meek
nes is the moſt ſoueraign medicine agaynſt ſcrupulo
ſyte and that thyng that principally putteth it a wey
is to folow counſel. So we rede that ſaynt Bernard
remouyd a great fear and ſcrupull from one of his bre
ther which was ſo feyrd that he durſte ſay no maſſe.
he thought he had no ſeyth in the ſacrament. whiche
errour ſaynt bernard dyſcreetly weying. ſayd go to

man brother in my seyth. and he so desyringe for obedi-
ence had never more trouble of that scrupulosnes a
fearc. But peradventure some wyll seye/saynt Ber-
nard was an holy man and a grete clerke our goosly
fathers be not so. To this answeryth Gerson sayn-
ge that it was nether the holynes of saynt Bernard
ne yet his grete lernyng, that delivertyd this man,
but it was the obedyence of the brother. that obeyed
and folowyd the comaundement and counsell of his
father. Therfore it is best to folow counsell and to en-
ferme thyselfe. and to put a wey all singularyte. for
as we seyd in the begynnyng/like as the holy feare
of god is the soue of all perfeccion: so mekenes is the
key of all perfeccion. which opeyth the hert of man
to all thynges that ben goosly. and shyttyth it faste
from all thynges that bene contrary. When in al scrup-
ulls it is the beste and mooste redy medecyne to folow
the counceyll of a discrete goosly father. And as tou-
chyng the scruple of the church as inatens everlong
and other houres/let no person be to moche scrupu-
lose in that point. we be as saynt Austen sayth no an-
gells/for what so ever we shall do. some defaute we
may fynde ther in/and can not do eueri thyng so pre-
cysely as aungell can. Therfore in oure scruple (as
we allegyth saynt Thomas befoze)lete vs in the be-
gynnyng/come out mynde to god. and what so e-
uer defaute folowe/ yf it be not wilfully or of cōtempt
but of our fraylty or neglygence/or other infirmyte
our mynde be abstracte/ stondyng the spysite or dre of
our mynde it is suffycente and we be not bounde to

22
 let it agayne. but if any lyght negligence fortune on
 our party by our frailtye be we lope therfor. geving
 a tunction on our brest or shewing some other toke of
 contricion. and so go forth in the name of god. And
 as for confession be not to perccle ther in. I mean in
 makynge to farre dyscussion in smal synes. for though
 it be not lawfull. to thynke any syn small in our owne
 iudgement but it is blasphemie sayth saynt Bern-
 hard. yet many synnes be venial and so small. that
 as saynt thomas seyth / we be not bounde to confes-
 se them of necessite. be any commandement. but on-
 ly of congruence. Laudable it is (I graunte) and spe-
 cially for the holy religious person. and moch beho-
 uefull ofte to confesse there dayly offencis. wherby co-
 monly be but venial synes. but eue among / as con-
 cernynge the matter of confession / beware of the ene-
 my. and specially that person that is scrupulous. for
 lyke as yf ye putte muddy water in to a vessel to cou-
 che the vessel / and the muddy wyl crye & deke the water.
 Euen so sothym wyl the enemy. yf he may be sufficed
 to touche our body & moue the humors. & trouble the
 sens & so deke & so that it shal nother see it self / ne-
 ther partlyghtly cōfyde the cōfession or other werke that it
 hath made or don. Then he wyl come & say / such a
 syn is not remytted of god / for it was nat truly cōfes-
 sed / & so make him to go to cōfessio agayn / & specially
 the scrupulous pson / whose cōscience is moch pōpte &
 cedy to cōsent / by the reason of fear that is in it. But
 knowe he for a certēre that this suggestyon of the ene-
 my is nat made to haue hym cōfess his synes / or to ma-

I have beene much troubled
 with this scrupulous conscience
 and have beene much troubled
 with this scrupulous conscience
 and have beene much troubled
 with this scrupulous conscience

he byn to lose temptacion for the same / but as saynt
 Gregoꝝ sayeth the enemy wyll som tyme moue to bee-
 ca. by cause he wolde induce byre / he wyll moue the
 prelate to insipre / by cause he wolde make hym cruet
 som tyme to pytte and mery / because he wolde make
 hym negligent / and somtyme he wyll moue the holy
 religious perlon to silence / prayer and contempla-
 cyon. by cause he wolde make hym hayne glorious /
 some tyme moue hym to grete abstinence and watche
 by cause he wolde bynge hym to pldenes of brayne /
 or other cofusyon. And so lyke wyse in this poynt / he
 wyll moue them to confessyon / not for that he wolde ha-
 ve the clene in soule / but by cause he wolde trouble the
 in conscience for he hatyth peace / & is callyd the spyte
 of discorde & trouble / therfore al though in grete cry-
 mes & abhominable offences / of the which man ought
 euer to be ashamed / by shame and the paine thereof
 is acceptyd for a gret parte of correption / such of mee-
 deuociõ moueth a man oſt to confesse for the treasse of
 grace & mercy / al though doctors doth comend / yet in
 this case / other for the suggestion of the enemy or for
 eny scrupulosynes / doctors wyl not that they shuld
 confesse the agayn in fine cordia & venial. of which they
 haue ben confessed afore : but wyfely to dysmyss it & to
 resist the enemy i that poit. yet this not withstodnyng
 if any time of onli mee. deuociõ they be mouid to make
 their conscience clene. tha they may as the time is expedi-
 g & necessite requirith. these pointes we haue rehercyd.
 because scrupulosite is moche accustomed to folow the
 same / now let vs se remedies for the iudicio perilles
 (a septacyon)

that foloweth of the same temptacions cometh by three
severall waies / some of the enemy. some of our selfe. some
bene carnall. some spirytuall. and eche of these hath
a severall remedy. we must ever resist the enemy.
For so scripture commaundeth us saying. Resist the
devyll and he will flee from you. And to shewe it is
for where he is seyd and suffered ther he is lyon. And
where he is resistyd and not seyd: there sayth doc-
tours he is but a shepe. But yet knowe that no man
may lye by his owne naturall power to be able to
resist hym or to resist with hym. Altho there is no po-
wer upon earth able to be compared to the power of
the enemy / wherfore temptacions must be resistyd
by grace prayer & good watches. The foule thought-
es of the lustes of the body must be fledde and had
in abhominacion by desiring that our soule which is
dedicat to god / shoulde be occupied with such sytuous
hertys shoulde ever be kepte cleane as the mansion of
dwellynge place of our lord. To this exhorteth
saint Paule saying flee fornication. And in another
place it is seyd. geve place to ire. In the which we be
taught a remedy agaynst impacience / to suffer and
not to reuenge our owne quarrell. And thus hope to
resist the motions of pryde and havyng glory: thus eve-
rych of this maner of temptacions hath theyr proper
remedyes. But for as moche as the spirytuall tem-
ptacions be more subtle and paynfull and commonly
more peryllous / therfore one good purpose is now to
shewe howe such may come & what remedies for them.
These temptacions be like as motions of infidelitie &

moeyons of desperacion/ and among al other I note
 after doctours one specyall maner by the whiche they
 may come. Modot sayth The enemy when he wolde
 deceyue man consyderyth of what complexyon he is &
 so he applyeth his ordynaunce and leperth seege to ma-
 nys soule. where he fyndyth hym mooste weyke and ag-
 te to receyue his suggestyons. The same/ saynt Grego-
 ry assymyth in his mozailes & pope leo in a sermone
 de nativitate dñi sayth thus. The curlyd adueclary
 our auntynt enemy/ considerith the state of every mā,
 and cecellyth neuer ne saylyth to sprede & caste euery
 boher/ the snarys of his decretes. but ever labouryth
 to corrupte the true seyth of the beleupnge soules. He
 knoweth full well to whom he may apply the onlacy-
 able appetyte of couetuousnes/ and to whom he may
 suggesse the foule and abhominable desyres and oc-
 casyons of glotony. And to whom he may inspyre with
 his mooste benyynous poyson of ire & enuy. whom he
 may deceyue/ with false ioy and make them proude
 and barynglose/ or by admyracyn and metue-
 lyng of outwarde thynges/ seduce them & lede them
 out of the wey of grace and perfectyon. he (sayth this
 noble clerke) knoweth ryght wel whom he may trou-
 ble with penytyences/ & whom he may oppresse with
 feare. All his labour. dylgence. study and belynes
 is to consyde/ and serche/ the maners/ condycyons/
 customes & other dysposicions of man. wherfor whā
 he knowyth a parson to be dysposyd to be scrupulouse
 and fearefull in conscience/ anon he wyll moue his
 body/ and cause a fyre ascend to his hede to trouble

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The first in London the 5 day of June in 1545
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that tēptacyōn he yet in eny other/as saynt Gregore
 seyth in the secōde boke of his moralles. But for wol
 sey/hy/ I am meruelously troublēd sōtyme/ that me
 thynkith I am leste as for taken of god/ & all his an
 gelles & holy sayntes. as a thyng that were takē &
 deliuerid to the enemy for my synnes/ I haue no swe
 tenes nor deuocō/ but all my lyfe is as it were a tē
 dyousnes/ all deuocō taken from me/ & I as a thige
 leste drey without mercyttes & apte to nothyng that
 is goodly & good/ which bringeth me to such fear that
 I may truste or hope for no ioy in heuyn ne yet ony
 thige that is good her in erth/ but only loke for dāp
 nacyōn/ ah/ holy soule/ & if that thou wylt what pro
 fyte these paynes ben to the/ thou woldest haue a me
 ry spirit & a glad hert. For certynly/ other these gre
 at tēptacyōns ben only payn to the/ or ellys they be vo
 luntarly & wylfully desired of the/ If they be onely
 payn/ know thou for a secret/ that they be no synne/
 for as our holy father saynt Austē sayeth/ synne is so
 volūtary that if it be not volūtary/ it is no synne/ And
 as doctours sayth. what so euer tēptacion man sufferith
 if he cōsent not/ it is no synne but only payne and me
 ryt/ & specially in these spūall tēptacyōns that be a
 gayne sayth & hope & such other/ But as scripture
 sayth/ this is our glorie/ this is our victorie/ our
 most myght & stōg sayth I Jhū xpc/ which knoweth
 his seruātes & electe chyldre bett thā they know the
 self. he knowith that rather they wold suffre deeth as
 martyrs/ than to breke/ geue ouer/ or consente to the
 enemy in such tēptacyōns & paynes whome they

~~Johann~~

[Handwritten signature]

wantes to knowe he entenorth to gyue the crowne of
glorie. But yf the enemy be fierce and wyll not cease
for this, as he is moste subtyll and crafty, then make
your selfe to god and offer your selfe to suffre for his
loue and for the behoofe of penance for your synnes
gladly and with ihaunce of harte / all paynes that he
shall please his grace to sende you. And wyth that say
and cry with harte and worde on the holy name of
Jesu. x. tymes or mote or lesse, as your deuocyon ser-
ueth, wyth somme holy and sweet medytacyon of true
renner to the same. as god shall put in your mynde.
This vertue of mekenes and confession of the name of
Jesu in hert and worde, the enemy may not abyde
for all though for a tyme he wyll pretende and seeme
ble as though he were not abashed / for that vertue
and name: as the serpent of the which scripture sayth
that fore a tyme she wyll stoppe her eyes / yet he the
worde of the enchanter in conclusyon she is ouercom-
me and takyn. so the enemy all though he wyll not
be to knowe / but somtyme more fiercely after that ho-
ly name spoken, he wyll make insurgeth / but certeyn-
ly that holy name namid he is ouercom. This shal
proue hym wyth the same & wyth mekenes, and ye shal
see how he wyll fleye to the grete comfote of all them
that abyde as true seruantes perseuerant in this
his proue to theyr grete triumph, and vndercomfuryon
of the enemy. Experience sheweth also comfote and
remedy agaynst suche temptacions. A certeyn person
there was which by the space of .ii. yeres and more
was troubled with such motions, often tymes by wa-

fer and by londe: he had morcyons to desperacyon &
to the most abhominable that may be / to destroy him
selfe both by water & other wyse. And this sayd pson
neuer leasped but callyd to god dayly to strength hym
& ever cōfessynge hym selfe / his secualite and worshyp
per of the holy name of Jhu / cōmptyng hym selfe on
ly & holy to the passyon of cryste and mercy of god. &
sone after the sayd tyme he had comforte / and was il
luminayd or lyghtenyd in his soul how to answer the
enmy to his great comforte & to the edyfyng of o
ther / & that was this. It was geuyn hym by a lyght
that when so ever suche a morcyon com to his mynde
he shoulde take that morcyon for an occasyon & cement
beaunce / to honour the passyon of cryste & the blessed
virgyn his mother / al be it that it came to his mynde
an. C. tymys in the day / so ofte to say Adorian? to the
& to the mother of mercy / Ave maria. & thus the pson
was clene deliuered from his grete tēptacyon & trou
ble / to the greete encrease of hope in his soule. But
now to the cōpleynt of the pson that is troublid with
morcyons of desperacyon / & fyrst / where he sayth / that
his lyfe is as it were a tedyousnes. In that paynt be
ginneeth the enmy all this trouble / for if he may bring
ge hym to an heurmes or dulnes of spiryt: then hath
he in maner robbed hym of the zeale & quicke fervour
of goddes werkes. & will make hym to leue lōtyme his
dutyres vndone. and other good occupations / to the
which he hath bene accustomed But this spiritual pe
sines or tediousnes of spiryt is causyd other weys in
the great synners of the world & isydeles & heretikes

and other wyse in the seruantes of god. In the see-
wantes of the deuyl it is causyd when they haue the
condempnys of theyr mayster / somtyme of a synguler
and proude mynde. when a man preferreth his owne
wyl / his owne myde / his owne iudgement / wyl or counsell
beioze al other & also agaynst the comaunders of god &
is so obdurat that he wyl folow no manys counsell / no
ther of prelat ne other ruler. Of this we rede an ex-
ample in the seconde booke of the kynges / of one Achy-
tophel. which / for that his counsell was not folowed /
hynge hym selfe. Somtyme it comyth of an enuouse
mynde. as when a man is so replete and fylld woth
the payson of enuy. ire. or impacience. that nother for
god ne for man he wyl spare to reuenge his enuou-
se wyl and itesull hert. Of this we haue an exam-
ple in the booke of quene Hester / of on. A man that so
enuied one Mar docheus an holy mā for that he dyd
hym not reuerence an honour as other dyd that he cou-
de not be contentyd woth the only destruction of the
seyd mar docheus / but he wold haue also al his cogna-
tion destroyed in one day. but god turnyd all his ma-
litypouse purpose to the destruction of hym and his. &
deliuered the good Mar docheus & all his cognaty-
on / the story is playn. Somtyme it comyth of a cur-
sed wyl. As when a man wyl not call for mercy to
god / but volūtaryly departe hym selfe from goddes
mercy / as Judas dyd that betrayed out Iode. And
all these come to confusyon. And therfore god kepe al
his chrysten people from thys tedrounes for his ten-
der mercy Amen. After another cause and

maner this tediousnes is caused in the seruantes of
god. As saynt gregory wyttneſſeth in his moralles/
and that is / when the ſeruaunt of god hath foughtyn
the batell of vertu longe ſelon / and exerceſſed hym ſel
ſe worke in workes of perfeccion and godlynes. After
warde he begynnyth to be weery. and to abate his
dyligence / and godly courage / which beſore he vſyd
in reſyſtyng temptaciōs and in good workes doyng
and ſo geuyth place to the enemy / and a noon as the
aduercſary ſpyeth that: he perſecutyth hym more craſte
ly / and by many ſtrawdes and ſuggeſtyons / moueth
hym to this forſayd godly weerynes. or tediousnes.
Agaynſte the whiche we muſte vſe theſe remedies
that ſoloweth / and apply all our myght and myght
to reſyſte and remoue this forkyd tediousnes. For ly
ke as wher the ſerpent may gete in her hed / ſhe wyl
conuey and drawe in her hole body ſhortly alſo: ther
for let vs cut away this tediousnes from our hart /
as the moſt peryllouſe hede of the ſerpent. whiche if
the enemy may opteyn vndoutyd he wyl bring vs
to further trouble. Therfor when we be weery in god
lynes / lett vs come to the fontayn of mercy and wel
of all comforte / our moſt louyng and mercyfull ſauy
our Iheſus: which promyſed to reſreſh and comforte
vs ſeyng Come to me all you that be ouer charged
and weery for grete labours / which ye haue taken for
my loue Come to me and I ſhall reſreſh you I ſhall
comforte releue and defend you. and from all trouble
deliuer you / in me ye ſhall haue peace. Let vs conſy
der the grete mercy & tender loue of that lord. whiche

for our redemption neither spared body ne soule / but
suffring the batell of tribulacions and payns to the
brenneste & neuer sealed to the ende / but redyde his
most precious lyfe for our saluacion. Remember al
so the holy fathers and sayntes / that fought the same
batell / & pite by the eye of your mynde and soule to be
up / and then consider the crowne of glorye / which
our lord hath prepared for his seruantes / &
holdyth it in his hande / as moste sure and cerry for
these that perseuereth fightyng in this battayl to the
ende. for to them only it is promysed. Take also dowyn
to hel and consider whether ye be able to suffryn the
paynes that ther is ordenid for the contrarye / for them
I mene / that begynne good werkes and doth not
perseuer to the ende. These thynges well considered
maye be an occasyon to remoue all tedynousnes / and
dylness of spirit. But if ye wyll confounde the enemye
shortely / vse this remedye / when ye be dyspoled to
dylness of spirit: applye your selfe / then more to god-
ly worke or bodely labour / which is to the honour
of god / than at other tymes all though in your do-
ynge ye haue no deuocyon ne sweetenes / as in prayre
or redyng of psalmes or sayntes lyues / and specially
vse this psalme in such a case. Psalme cxxvi. the second
and such other. This enemye the enemye may not abide
but serue that the more he temptyth / the more
the seruant of god doth profyt in good werkes: as he
certeynly confounded for that tyme he wyll departe and
geue his temptation to the grete comforte / and godly
experience of the lord person. wher the lord person al

f. i.

so sayth that all his deuocyon is taken from hym and
sweetenes/and he lefte as a thyng that were for sa-
kyng of god/ & all lefte dyre without mercy / & therfore
he thynketh that all his dedes be nought but rather
to be synnes than good workes/and it is nat so/ but
all this is the illusyon and crafte to the enemy/ which
after that he hath dacked reason as we haue sayd be-
fore/ then he wyll begyne to clatter in the fantasy of
man. For as Origen sayth vpo Luke the. xii. Daniel
hath two angels deputed to hym one good/ and
the other euill/ If good thoughtes be in our hertys
and iustye in our werkes than our good angell spe-
keth to vs/ And contrary wyse/ when euill thoughtes
dome abyde and roote in our hertes/ then the angell
of the deuyl speketh to vs / And somtyme he wyll (as
saynt Poule sayth) change hym selfe/ and appere as
an angell of lyght/ and vnder the coloure of vertue
and goodnes/ he wyll deceyue the synple soule/ such
as haue the experyence of his subtyll craftes and som-
tyme he hath apere as crist/ as we haue many exam-
ples/ and by a bayn and false ioy/ hath deceyued them
that haue bene geygn to great perfeccion. And more-
ouer it is to fear / lych he is so proude and so great a
rebellioun to god/ and hath such malysse and enny to
man. yf he were suffered he wolde nat spare to couter-
feyte the voyce and person of god omnipotent/ and
speke such wordes or other lyke in the parson of god/
and sey thou arte made abhominable to me by synne
Thy grace is past and gone/ thou haste cast thy selfe
betwixt from me/ and therfore I wyll no more receyue

ue the to my grace/ thou art dāpned I haue deliuered
the to the enemy and such other wordes & all sholde
be but the fraudes & deceiptis of the enemy/ whom yf
god/ wolde suffre so to do / it sholde be to the greate
trumphe and glorie of his seruaunt/ which beyng
but a worine of the erth in comparison to the enemy
by the grace of god is able to ouercom him for all his
craftes/ to his bitter confucion/ for he losse the glorie
of god/ without any suche temptacyon or dyssuasion
he wyl also/ somtyme speke to vs in the hope of our
owne conscience/ specially whan our reason is blynd
ded/ and say/ My faythe is vnsustainable and nat trewe/
It is but feyned. And myn hope is nat vpwarde as
it sholde be. I haue no loue to god. I consent to eue
ry synne/ and to euery dilectacyon. I must nedys des
payre. How may I lōke for heuyn/ syth I resyst no
temptacyon/ but euery decay and fall from god/ Su
che thoughtes/ and innumerable suche other/ he wyl
speke in our soule/ as it were our owne conscience/
that sholde speke/ and all is but his craft to byng
us to desperacyon by suche moeyons. Some tyme he
wyl speke in his owne deuyllyshe person/ and caste
the engynes and trappes of his moste tereyble feares
in mānys soule/ to his great vniquietnes. And say/ yf
thou leue nat this perfectyon/ or this. I shall mete
with the i suche a corner. Or yf thou do thus/ or thus
I shall byng the to this cōfusiō/ or this. And neuer
leue the/ but persue the/ tempte the/ & trouble the/ un
till I haue brought the to hell/ and somtyme he wyl
put hym in great heat/ & doply bere hym for a season

f. ii.

all though he can nat ouercom him & say / if thou ces
 nat from this wothe or that / thou shalt fall into this
 horrible seueres / as the fallinge seueres / the frensy
 peulsp / or pestilence. On this maner he spake to the
 friend of god saynt Francis / but he set nothyng ther
 by / but preached the more for his subtyll suggestyon.
 Also to saynt Martyn / & sayd that he wolde neuer le
 ue him / whether so euer he wente / but the holy man
 feared nat his thret / sayinge thus / *Quis michi adiuuor
 et non timbo bias tuas.* God be my helper / & I care
 nat for thy woys. and so the enemy was confounded.
 These thynges / all though they be moche terribel to
 surey man / yet they be moche betrayon to the fearfull
 & scrupulous person / whose conscience because of the
 fear & doubtfulnes / of the same / seemeth to consent to hi
 the / & yet it is nat so. Of these terrible suggestions /
 moeyons / and feares / the Prophet Dauid spebeth in
 psalms / where he sayth and prayeth in this wyse.
*Audi deus orationem meam cum deprecor: a timore
 inimici et ipse saluam meum.* Good lord / heere grac
 iously my prayer. Nowe when I pray to the / and for
 the feares of the enemy deliuer me. In another pla
 ce also he sayth. *Confitatus sum in execratione
 mea / a voce inimici.* Blessed lord I am sore vexed
 in myne exetys / by the voyce of the enemy.
 Also in the forty psalme.
Inimici mei dicunt mala michi.
 My enemyes haue spoken to me / euill and for ful
 woordes / vpon the whiche Certes / saynt Iulph
 sheweth in this maner / what enemyes bene these.

And he hym selfe answered, wisely not other but
 our godly adversaries the devyll. And the ordynary
 glasse upon the same place, sayth These enemies bene
 the devylls spytes which sollicityn with false toy,
 and sollicityn with wares, both trouble the kythull
 treasures of repite. But let never any person be a
 fraide of such incursions, which wolde secue god, and
 hath a mynde thereto, though they be derked in reason
 and can not discusse that thyng that they holde, ne
 see it them selfe, theyr actes, ne theyr lyfe that they
 have led in tyme past, for ther is nothyng more
 necessary to man than these paynes, to make hym
 know that of hym selfe he is nought, and that all his
 confort and strengeth is of god. But such a soule that
 is in trouble and payne of temptacion, if he cleue in
 heart to god, and call to his mercy, he shall never be
 overcome, not as saynt Gregory sayth in his moralles.
 In all anguyshe of spirit and temptacion howe
 moche so ever thy senses, reason, thoughtes, and de-
 des be derked and blynde, not sweete ne incorrupte,
 as longe as in the bottom of thy heart and root of thy
 soule, thou keepest a contrary inclynacion, that thou
 wold not consent for any thyng, and such tempta-
 cions bene to the paynfull, and not pleasur, ne volunta-
 rely desired, thou art lost and not overcome in that
 temptacion. As saynt Jeron sayeth also, that in such an
 anguyshe of spirit, if thou bee aslyp and synge up
 to god lo, mercy, thou art lost in soule. But as saynt
 Thomas sayth, better it were to despayre them, for that
 is a token of stronge and great grace, Curre man

sayeth this noble doctor / that resisteth and overcometh
with temptacion overcome it not. but he only over-
cometh temptation that despyseth it / and careth not
for it. But rather offereth hym selfe to it / and all
other / willingly and gladly for the love of god / and
purgacion of his syns. And such a person is to be
lyng / resistyng or overcomeyng temptacion / dothe
meryt moche. For as master duns seyth. Except thou
dost not in sweetenes of deuotion and fauour of gra-
ce: but in the enforse and labour of the wyll / to do the
comandement of god accordyng to the inclynacion
of grace and charyte. for somtyme the soule that hath
more grace / hath lesse sweetenes and fauour than he
that hath lesse grace. Gerson / seyth also / that bet-
ter it is somtyme and more meryt / to haue a wyll
cleerly by seyth to beleue. and to haue a wyll strongly
to hope in god / and to haue a wyll with the enforse
of heart frequently to loue god / than without difficulte
to beleue in dede / to haue sure hope in dede / or to lo-
ue god frequently in dede / as he wold after our owne
wyll. And this is not only Gersons saynge. but it is
the comon deterrmy nacion of doctors. Therefore neuer
dredde ne care what the enemy seyth to you or speke in
your soule / for as saynt Thomas seyth knowe he for
a certepnt / that he can nother create thought / ne di-
rectly cause any thought / in your mynde / but as we
gaue you an example before of the vessel both muddy
by water how he it may by the occasyon of diuers
thoughtes in our mynde. He may touch the dyll that
is to sey / he may moue the instrumentis of the sensis

And by the occasion of that trouble the fantasy / sende
us it to imagen many a dyuerse chenges / wher by re-
son of man / for mygh ampte or affympte / which it hath
with the fantasy. consideryth the same / & so it is bryde
sonde that we sayd before / how the enemy byd clatter
and speke in the fantasy a soul of man. and men other
wile after saynt Thomas. On this maner he wyl spe-
ke amonge in the tyme of the securitye of god / and en-
clynge us by hys suggestyons to consydre thinges or ma-
ters herd spoken / thought or wrought in all the pro-
cess of our lyfe. although before they were not in our
mynde / and move us to dyscuss our lyfe past / and
to recompte our conklyons and sey / they were not
suffreently made / by cause he wolde lette our mynde
scorne our dewty Some tyme he wyl perswade and
moue us to bayngloze / after the resystynge of temp-
tacions and sey. Al. 62. ye be an holy man and stry-
ge in god / ye have overcom me / ye may be glade and
reioyse in bert / that I can fasten no temptation on
yow But for all suche false reboteles of the enemy ke-
pe you ever in mekenes / do your dewty as your pow-
er wyl suffice / to the bittermost and care nothinge
for them. for they can not hurt. And yf he sey. ye have
no merytes / ye be but a synner & offer to merces of
infidelyte or despayr / reson not with hym i eny wyse.
nothet knowleg your selfe a synner to hym / but lyfte up
your bert to god and knowlege that to hym a comys
your self with all meke supplicacyon & loue of bert to
his grace / & mercy / & so doing never dewte ne fear the
enemy. wher the seyde p[re]s[ent] dyd sey / that he thought hym

for lack of god / knowe he for a certē that it may not
be so / with any certē man. except he wyll forsooke
fully & unkindly forsake god / for the holy gost can not
be false. whiche seyth in holy scripture / springe of
man in these wordes. Clamant ad me & ego exaudia
eū cum ipso sum in tribulatione / eripia eū et gloria
cabo eū i longitudine dierū replebo eū & ostendam illi. Sa
lutate meū. he hath cryed and called to me. & I shall
graciously hee hym. I am ever with hym in his tribu
laciō. I shall deliuer hym & glorify hym. I shall re
plenish hym with long lyfe / and geue hym the wisdō
& cleer light / of my magnētye and goodnes. which shall
be his saluacyō. See therfore & neuer forgete what a
hantage it is to cōue to god and to cleue to his mercy
& what benefytes folowyth therof. Saynt Bernard
wyttyeth that he myght ever haue payn & tribulacyō
bicause he myght ever haue to preserue of our lord in
his soul / trustfully trustig & beluig in this holy scrip
ture rehercid. The loue of god to his seruantes i scrip
ture is comparēd to the loue that the father & mother
hath to the chylde / for lyke as the lōving mother whē
she wolde haue her chylde leene to go alone / she wyll
set it in a place allone / And holding an appyl in her
bonde / she wyll call her chylde to come to her & par
tūture she wyll suffre hym to declīne on this syde &
on that syde. and also forwarde & backward. but if it
begyn to fall / anon with mosse dyligēce / she putteth
under it her bonde and sauerth it from hurt. So lyke
wise / our mosse gracious & lōvinge father god al
mighty oipōtēt whē he wold haue vs pūght & strōg in

his grace: & to go a lone. that is to say, both through
fyr and water, and all temptacions. he wyl let vs
alone, that is to say, he wyl seeme as though he dyd
withdrawe for the tyme his gostly comforte from vs.
And when he wolde have vs strong in feyth, he wyl
suffer vs to have moovings of infydelite. And when
he wolde acryse, vp our hope, and make vs stronge
in his mercy, he wyl suffice vs to be temptyd of the
enemy in desperacyon, whos pleasure is to troke and
trouble man, as they be to fanne whete though he
can never overcom hym that loveth god. And also,
when he wolde have vs fervent and burning in his
love, he wyl fyrst suffer vs to declyme to scruple fea-
res & to scrupulosityes. In the whiche he wyl not
suffer vs to fall utterly, but more suetly, than the na-
turall father or mother, he wyl susteyn and preserve
vs by his grace, bycause we shoulde knowe that he wyl
never forsake us, ne be absent from us in suche trou-
bles and temptacions, wherof we rede an example
of the holy father saynt Antony, whom the enemy dyd
beat so cruelly that he left hym for ded. And his disci-
ple so fyndyng hym, carryd hym in to the cyte, wher
he myght be comforted and recoveryd, if any hope of
lyfe myght be. but when he was receyved and well
come to hym selfe, considering whet he was, & seying
the grete multitude of people aboute hym all in slee-
pe, he among them all espyed his dysciple, and made
to hym a signe, to come to hym. & to hym he seyd, Ca-
ry me agayne, whet I was before. And that so done
he cryed and prouoked the devylls to come agayne

f. i.

sayng/ Com agayn ye theues/ here I am the seruant
of cryste antony. do what ye can. I desyre you al/ The
deuyles nat berynge this great consulyon and despy
te thought how they myght reuenge them vpon hym
And gatherynge a great multytude to geder of deuil-
les/ they changed and transformatyd them in to the ly-
kenes of dyuerse and most outragiouse bestes/ and so
appetyd to hym agayn. whom/ when he sye: anone he
was touched and illumyned with the lyght of the ho-
ly goste .and seyde to them. Ah. now I se you sece my
lorde Ihu cryste/ for yf ye had ony myght/ or potow
of your self/ onz of you were able to deuour me. and
so they confounded/ banysshed awoy. And than ape-
red out lorde. Iesu. To whom antony seyde. Ah. lor-
de. wher haste thou ben so longe/ Our lorde answe-
red. Certeynly. Antony. I was neuer from the. but
I thought to withdraue somwhat my conforte from the
to proue how thou woldest fyght for my loue. & now
bycause I se thou haste quytte the manfully/ I shall
make thy name knowen throughout all the worlde/
wherefore let neuer man thynke that he is forsaken
of god/ but as the prophete Clay sayeth/ It is but a
lytell space of tyme/ in the wich god proueth man/ &
temyth to turne his most fauorable visage from hym
as though he were dyspleyd towarde hym/ and all
is but to proue hym in an instantz or momente of tyme/
that euer more after he may haue mercy on hym.
And thus almighty god leueth his feythful seruante/
and non other wise/ And no man shold disdayn thus
to be leste of god. Ipyth on the same maner the lone of

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god in our nature hanging on the crosse / callid to his
eternall father sayng / My lord god why haste thou
forsaken me / wher also the despeyrant person sayth
that he can se nothyng but dampnacyon / and ther
for to fall in despeyr. **O** swete soule. beware
what thou saeyst or doest in this case / vsurpe not the
powet of god / take not vpon the to discusse / the vni
pascutable iugementes of god / I grante well that
in tyme and place / it is good for a man to remember
and feare dampnacyon / and in his medytacyon to re
count woth hym selfe / as though he were befor the
trybunall of god / remembreinge his synnes / the iustice
of god. the paynes of hell deu for the same. and suche
other / but in all the se / beware / dyspyne nothyng /
nother for thy selfe / ne yet for any other. for if thou
despeyr and so decey thyne owne dampnacyon. thou
vsurpyst to dyspyne the mooste secreet sentence of god.
whiche angell in heuyn knowyth not / but onely god
hym selfe. **A**lso thou doste moch iniury to god /
mystakynge his mercy / thou makest his mercy no
more in thy corrupt fantasy / than is the mercy of man
or angell / wher as the mercy of god is infynite / and
hath no end. what spekyth thou man of synne. **A**s doc
tour Gerson sayth / If thou haddest shed all the cry
sten mennes blode that hath bene shed from the incar
nacyon of cryste hetherto / yf thou be repentaunt and
sory / wyllyng to be confessed and contryte for the sa
me. for ones askyng of mercy thou mayst obteyn for
geuenes of god and so be saued / why thynkyst thou
that our mooste mercyfull sayour chose to his sigulen

G. ii.

familyar. Petet. Danle. Mathew. zachec. Mary
magdaleyn. mary the egyptiane and the these that
blasphemyd hym with innumerable moo grete synners
whiche now be holy sayntes in heuyn / but only that
thou shouldest neuer despayr. but comyt the to his mee
cy and blessyd passyon. O what speykst thou of meri
tes / seyth the wydow that offeryd of her substance but
it mynutes was more alowyd of god / than they that
offeryd most of al / For god regardeth not the dede / so
much as he doth the wyl of the doer where is iustice no
other possibylite . But ouer al this the merites of the
passyon of cryste is sufficiēt for vs all The infantes that
bene now borne & crystenyd. whiche neuer dyd good
dede in this merites of cristes passyon ben sayd / Gre
te multitude & nombze of merites is good. I sey not
the contrary. but grace which makith pener of the pas
sion of cryste is sufficiēt Master duns seyth / that he me
rytyth moche. that in tēptacion leseyth not but rather
kepyth the grace that god hath geuyn hym. And Ger
son seyth / that he hath grete merites. that hath the pas
sion of Cryste / and a good wyl to do wel. He that
hath these twein hath grete merites & suerty. & neuer
nedyth to be ouercom of the enmyr. For as I rede of
saynt Barnard in his leged. In such tyme as he was
in grete peryll of deth / by syknes the conyng cam and
tēpyd hym in desperacyō moving hym fyrst to cōsydze
his lyfe & negylgēces. & the holy man sawe in his lyfe
moche neglygence . And then the conyng tēptyde
hym further & seyd. what merites haste thou. o what
good dedes haste thou done in thy lyfe. o what is all

that thou haste done in cōparyson of that grete ineffi-
mable benefyt of glozpe which thou lokest to haue: &
he (as he was euer meke) thought al his dedes nought
and so began to feare & fall in to despayr. But anon
the holy gost lyghtenyd hym with his grace and gaue
hym his answer: & then he seyde/ I know wele, that
my lord Jhū hath dew ryght to the kyngdome of he-
uyn by .ii. tytles one is by his naturall enherytance.
Wher he is the eternall sone of god. Another tittle he
hath by the merites of his blyssyd passyon/ whiche he
sufferyd not for hym selfe/ but for me and all mankind
and that is sufferyent for me. And so the enemy ba-
nysshed a wey and departyd all cōfused. Thus in our
deth suerty we haue to rest to the passio of crist. which
is as a sauerōduyt to all that trustyth therein. No mā
nedyrth to fall in despayr/ that wyll eny thyng incline
hym selfe to aske mercy / for our blyssyd sauour is so
mercyfull/ as he hym selfe shewyth to our holy mother
saynt Byrgyt in a reuelacyon. & so tendrely he loveth
the shepe of his fold/ that yf it were possyble for hym to
dye for ech one of them a specyall deth. such as he ones
sufferyd on the crosse for all mankynd: rather than he
wold leese eny of theym. he wold suffre the seyde specy-
all deth/ to redeme theym. For as saynt Paule scyth.
Syn he sufferyd deth for all mankind when we were
all his enemyes: what wyll he do now for vs/ whom
he hath so dere bought wyth his precyous blode/ and
made vs his owne chyliden by choysse or adopyon/ of
grace. Suerly rather than he wolde leese vs/ accordyng
to the seyde reuelacion/ if it wer possible he wold

And for my lord
And for my lord
hpe for euerych of vs agayn a new deth/ And in as
much as he wolde do thys for enery crysteyn man . &
woman/ what thynke ye he wyl do for them whych
hath forsaken the world and despylyth them selfe for
his loue geuynge them selfe hooly to hym/ as all holy
celigiose persons/ Of whom I wote not what I
may sey/ seyth they be so appropried to god/ that they
be only his. & none others . as saynt ancelme seyth/
they must nedys haue more mercyfull indgement at
hys hande/ than eny other . be cause they be his only/
No man seyth this holy doctor iudgeth his owne ser-
uant not streitly/ than he doth an nother manes ser-
uant/ which will not petteyne to hym/ wherfore all
such ought to haue/ grete comforte in our lorde . and
strongly for his loue to with stond temptacyon/ And
I wolde exhorde euery celygeouse person to the same
by an erample that I cede of an holy father. whyche
ouertcam the enymy/ and utterly in maner cōfounded
hym by grace and good wysdom/ for when the eny-
my wolde tempte hym to pryde/ he wolde with al his
myght inforse hym selfe to mekenes. when he wolde
moue hym to ire or wrath: then he wold strongly ap-
ply hym selfe to pēpence . and so lyke wyse from glo-
ry to abstinence/ And when he was temted to deli-
paciacion. he wolde comyt hym selfe to the mercy of
god/ & apply hym selfe to al hope/ and lyke wyse when
he was temtyd to lccupulosityte and fear of conscience
then he wolde enforse hym selfe all to chastyte and to
the holy loue of god. which holy loue/ wher it is per-
fyt: it excludeth all wronge feates and dredes/ And

so I exhorte every religious person. to behaue them-
selfe/ and specially them to apply to the holy loue of
god/ for in it restyth al pfection/ & whet holy loue is/
ther is only meryt/ And whet it is not/ ther is euec
erroure or presumption. If I watch/ pray faste/ and
do all my dede/ kepe silence/ kepe syght and countey-
nauce. If I had all the knowlege of thynges. & had
grace to do myracles sayth saynt Paul/ wyth all o-
ther perfeccyōs/ & haue not charyte/ which is the holy
loue of god/ all the other can not profyt me. All other
perfeccyōns must be vsyd in mesure/ but the holy loue
of god (as saynt Austē seyth) hath no mesur And who
may haue this holy loue reuerēt & familiarite with our
lord yf the spouses of the seyd lord haue it not: Rede &
ye shall neuer fynde/ that our sauour Cryste Ihū/
hath shewyd more famylaritye/ than to holy byrgyns
& holy wydoos. as to our holy mother saynt Brygite
saynt Clare/ saint kateryn of leen/ saint margaret with
many other: to whom he hath spousyd to his grace/ they
wylfully forsakynge the pompe of the world for his ho-
ly loue. This loue is copartyd to the oyle which the. v.
folyssh byrgyns as the gospell makyth mencyon/ had
not. what auailith it to haue lāps/ & no oyle i the. So
in lyke wyse. what auaylyth it to haue soules as ves-
sels apte to grace/ and not to haue the oyle of grace/
where with to reuelenyssh them/ which oyle is the ho-
ly loue of god. Therefore deuote lustet yf ye know eny
parsons dysposyd to scrupulosyte/ or scruple fear. cou-
sell & exhorte them in our lord/ all such scruple & syn-
nere feares put a wey and expellyd. holy & only to ap-
ply

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ply theyn selfe to be garnysshed, with the holy feat &
reuerēce of god, & with his blissyd loue for in these, it
begynneth and endith al pfectyon. And knytteth the
soule of man to our lord Ihu cryste, whose blissyd lo-
ue mouyd vs to begyn this lytle treatyce, as a, dyrec-
tory of the cōseience, which poore exhortacyon is dis-
tilld oute of these forseyd holy doctours. And thus we
end the sayd treatyce in the holy loue of our sayd lord
To whom be euer al honour, holy reuerēce, & loue of
herte wo:ldde with oute ende. Amen.

Imprynted be my Laurence Andreyhoe

Cum gratia et pzeudlegio

Goddess gracye shall euer endure.



